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### THE CENTRAL SCIENCE.

IN claiming that Socialism is the center and core of all science, and in fact of all organization, we are far from assuming for ourselves the rank of discoverers. On the contrary, in asserting this great truth, we are merely following in the footsteps of some of the profoundest of modern thinkers. Whether we call it Sociology, after Comte, or Social Science, with Mill and Cary, or Socialism, with followers of St. Simon and Fourier,—the Science of society—of organization—of combination—of the involution of human beings one with another, and its consequences, is what we mean by the term. In just the same proportion as man is superior to inorganic substances, and to the brute creation, is this science superior to all others, because, while these deal with matter and the lower forms of being, this seeks the welfare of that part of creation to which all others are tributary and subordinate.

To prove the truth of this has been the great effort of political economists, from the first. The "Wealth of Nations" was the greatest philosophical work of its age. Condense the book into a sentence, and it would read, Social Science is the first of all sciences. Cary, with the advantage of the years of culture which have intervened between himself and Adam Smith, in some respects views the matter in a clearer light. In the time of Smith, Social Science was in its infancy, and its true rank was not then adequately recognized, even by its greatest advocate. Cary, however, states openly and distinctly, what Smith only expresses by implication. All sciences, says he, and all their methods are embraced in Sociology, which is the continent and concrete of all others. Man is the subject of Social Science, and the science which treats of man is as much more important than all others, as man is more important than the subjects about which physics or mathematics treat. Social Science is the science of the laws which govern man in his efforts to secure for himself the greatest power of association with his fellow men.

This was the essence of the philosophy of St. Simon. The sciences were to be reconstructed and placed upon a new foundation, and that foundation was to be, Social Science. Fourier, though repudiating many of the teachings of St. Simon, retained this central idea also, and hence his efforts toward association and combination. Thus we see, that wherever the principles of Social Science take concrete form, their outgrowth is practical Socialism.

The "Hierarchical Order" of Auguste Comte treats

Social Science in the same manner. The series is as follows:—1st, Mathematics; 2d, Astronomy; 3d, Physics; 4th, Chemistry; 5th, Biology, or the Science of vegetable and animal life; and 6th, Sociology, or the Science of Corporate or Social life, which presupposes and contains all the others, and is the queen and divinity of all the Sciences. This order is substantially maintained by Herbert Spencer, the great apostle of Science. Science, he says, is all important; and while refusing to be considered a disciple of the school of positive philosophy as expounded by Comte, and rejecting Comte's hierarchy of the Sciences, he still classifies science as follows, beginning with the lowest in importance, and ending with the highest: 1st, Mathematics; 2d, Physics; 3d, Chemistry; 4th, Biology; 5th, and dominating all others, Social Science.

It is perhaps needless to multiply examples on this point. The modern British School of Scientists, represented by such men as Tyndall, Darwin, Huxley and Carpenter admit this truth, not perhaps in a very prominent manner, but by the general drift of their investigations and teachings. That such is the conviction of Prof. Huxley at least, we have heard from his own lips. The same idea, more or less imperfectly conceived and enunciated may be detected in all literature back to the earliest times. It will be found in Moses, in the later Hebrew prophets, in the New Testament, in Aristotle, in Plato, and others of the older pagan philosophers; in Bacon, More and Sidney; it is found here and there in the pages of Shakspeare and Milton, and even in Thackeray and Dickens. We do not of course consider such men as wielding any scientific authority; but we note that the intuitions of genius often have a certain scientific value, and are not infrequently confirmed by minute and exact investigations.

It will be seen from the foregoing, that Socialism is admitted by many of the best authorities either directly or by implication to be the first among sciences. We claim, therefore, to be laborers in the field of science; as practical experimenters, to be co-workers with such men as Tyndall and Carpenter; as Social Scientists, to be engaged in the noblest work of all—that of studying how to improve the condition of human beings. We claim that all the sciences would be elevated and ennobled, and not depreciated by the frank recognition of Social Science as their head. With Socialism the acknowledged king, and with all the subordinate sciences tributary and helpful, the welfare of mankind would advance with enormous strides; and the old conception of the millennium would bid fair to be realized within the life-time of the present generation. To achieve this is an aspiration worthy of science in her most advanced condition. It is the object which should stimulate and control the efforts of all workers in this field, in whatever department they may be engaged. Science, as an end and consummation of itself, is noble, but science as a blessing and benefactor to mankind is divine.

### FUNDAMENTALS OF SOCIALISM.

From the "History of American Socialisms."

THE main idea on which Owen and Fourier worked was the same. Both proposed to reconstruct society by gathering large numbers into unitary dwellings. Owen had as clear sense of the compound economies of Association as Fourier had, and discoursed as eloquently, if not as scientifically, on the beauties and blessings of combined industry. Both elaborated plans for vast buildings, which they proposed to substitute for ordinary family dwellings. Owen's communal edifice was to be a great hollow square, somewhat like a city block. Fourier's phalanstery, on the other hand, was to be a central palace with two wings. In like manner their plans of reconstructing society differed in details, but the main idea of combination in large households was the same.

What they undertook to do may be illustrated by the history of bee-keeping. The usual way in this business is to provide hives that will hold only a few quarts of bees each, and so compel new generations to swarm and find new homes. But it has always been a problem

among ingenious apiarians, how to construct compound hives, that will prevent the necessity of swarming, and either allow a single swarm to increase indefinitely, or induce many swarms to live together in contiguous apartments. We remember there was an invention of this kind that had quite a run about the time of the Fourier excitement. It was not very successful; and yet the idea seems not altogether chimerical; for it is known that wild bees, in certain situations, as in large hollow trees and in cavities among rocks, do actually accumulate their numbers and honey from generation to generation. Owen and Fourier, like the apiarian inventors (who are proverbially unpractical), undertook to construct each in his own way, great compound hives for human beings; and they had the example of the Shakers (who may be considered the wild bees in the illustration) to countenance their schemes.

The difference of their methods was this: Owen's plan was based on *Communism*; Fourier's plan was based on the *Joint-stock* principle. Both of these modes of combination exist abundantly in common society. Every family is a little example of Communism; and every working partnership is an example of Joint-stockism. Communism creates homes; Joint-stockism manages business. Perhaps national idiosyncracies had something to do with the choice of principles in these two cases. *Home* is an English word for an English idea. It is said there is no equivalent word in the French language. Owen, the Englishman, chose the home principle. Fourier, the Frenchman, chose the business principle.

These two principles, as they exist in the world, are not antagonistic, but reciprocal. Home is the center from which men go forth to business; and business is the field from which they go home with the spoil. Home is the charm and stimulus of business; and business provides material for the comfort and beauty of home. This is the present practical relation between Communism and Joint-stockism every-where. And these two principles, thus working together, have had a wonderful expansion in modern times. Every body knows what progress has been made in Joint-stockism, from the old-fashioned simple partnership, to the thousands of corporations, small and great, that now do the work of the world. But Communism has had similar progress, from the little family circle, to the thousands of benevolent institutions that are now striving to make a home of the world. Every hospital and free school and public library that is comforting and civilizing mankind, is an extension of the free, loving element, that is the charm of home. And it is becoming more and more the fashion for men to spend the best part of their lives in accumulating millions by Joint-stockism, and at last lay their treasures at the feet of Communism, by endowing great public institutions of mercy or education.

As these two principles are thus expanding side by side, the question arises, Which on the whole is prevailing and destined to prevail? and that means, Which is primary in the order of truth, and which is secondary? The two great Socialistic inventors seem to have taken opposite sides on this question. Owen believed that the grand advance which the world is about to make, will be into Communism. Fourier as confidently believed that civilization will ripen into universal Joint-stockism. In all cases of reciprocal dualism, there is manifestly a tendency to mutual absorption, coalescence and unity. Where shall we end? in Owenism or Fourierism? Or will a combination of both keep its place in the world hereafter, as it has done hitherto? and if so which will be primary and which secondary, and how will they be harmonized? We do not propose to answer these questions, but only to help the study of them, as we proceed with our history.

A few facts, however, may be mentioned in passing, which lead toward some solution of them. One is, that the changes which are going on in the laws of marriage, are in the direction of Joint-stockism. The increase of woman's independence and separate property, is manifestly introducing Fourierism into the family circle,



which is the oldest sanctuary of Communism. But over against this is the fact, that all the successful attempts at Socialism go in the other direction, toward Communism. Providence has presented Shakerism, which is Communism in the concrete, and Owenism, which is Communism in theory, to the attention of this country in advance of Fourierism; and there are many signs that the third great Socialistic movement, which many believe to be impending, will be a returning wave of Communism. All these facts together might be interpreted as indicating that Joint-stockism is devouring the institutions of the past, while Communism is seizing the institutions of the future.

It must not be forgotten that, in representing Owen as the exponent of Communism, and Fourier as the exponent of Joint-stockism, we refer to their theoretical principles, and not at all to the experiments that have been made in their name. Those experiments were invariably compromises, and nearly all alike. We doubt whether there was ever an Owen Community that attempted unconditional Communism, even of worldly goods. Certainly Owen himself never got beyond provisional experiments, in which he held on to his land. And on the other hand, we doubt whether there was ever a Fourier Association that came any-where near carrying out Joint-stockism, into all the minutiae of account-keeping which pure Fourierism requires. When we leave theories and attempt actual combinations, it is a matter of course that we should communize as far as we dare; that is, as far as we can trust each other; and beyond that manage things as well as we can by some kind of Joint-stockism. Experiments therefore always fall into a combination of Owenism and Fourierism.

If we could find out the metaphysical basis of the two principles represented respectively by Owen and Fourier, perhaps we should see that these practical combinations of them are, after all, scientifically legitimate. Let us search a little in this direction.

Our view is, that unity of *life* is the basis of Communism; and distinction of *persons* is the basis of Joint-stockism. Property belongs to life, and so far as you and I have consciously one life, we must hold our goods in common; but so far as distinct personalities prevail, we must have separate properties. This statement of course raises the old question of the Trinitarian controversy, viz., whether two or more persons can have absolutely the same life—which we will not now stop to discuss. All we need to say is that, according to our theory, if there is no such thing as unity of life between a plurality of persons, then there is no basis for Communism.

But the Communism which we find in families is certainly based on the assumption, right or wrong, that there is actual unity of life between husband and wife, and between parents and children. The common law of England and of most other countries recognizes only a unit in the male and female head of every family. The Bible declares man and wife to be "one flesh." Sexual intercourse is generally supposed to be a symbol of more complete unity in the interior life; and children are supposed to be branches of the one life of their parents. This theory is evidently the basis of family Communism.

So also the basis of Bible Communism is the theory that in Christ, believers become spiritually one; and the law, "Thou shalt love thy neighbor as thyself," is founded on the assumption that "thy neighbor" is, or should be, a part of "thyself."

In this view we can reduce Communism and Joint-stockism to one principle. The object of both is to secure property to life. Communism looks after the rights of the unitary life—call it *afflatus* if you please—which organizes families and spiritual corporations. Joint-stockism attends to the rights of individuals. Both these forms of life have rights; and as all true rights can certainly be harmonized, Communism and Joint-stockism should find a way to work together. But the question returns after all, Which is primary and which is secondary? and so we are in the old quarrel again. Our opinion, however, is, that the long quarrel between *afflatus* and personality will be decided in favor of *afflatus*, and that personality will pass into the secondary position in the ages to come.

Practically, Communism is a thing of degrees. With a small amount of vital unity, Communism is possible only in the limited sphere of familism. With more unity, public institutions of harmony and benevolence make their appearance. With another degree of unity, Communism of external property becomes possible, as among the Shakers. With still higher degrees, Communism may be introduced into the sexual and propagative relations. And in all these cases the correlative

principle of Joint-stockism necessarily takes charge of all property that Communism leaves outside.

Other differences of theory, besides this fundamental contrast of Communism and Joint-stockism, have been insisted upon by the respective partisans of Owen and Fourier; but they are less important, and most of them will be found sufficiently exhibited incidentally in our memoirs of the Phalanxes.

#### RIGHTS OF COMMUNITIES.

SOMETIME since a correspondent of the AMERICAN SOCIALIST wrote: "I notice you give some of the unpleasant features of Community life in the SOCIALIST, for instance, the suit of the Grosvenors with the Harvard Society of Shakers, in which case three of the principal members of the Society were expelled, and afterward sued the Society for wages. My attention had been previously attracted to that case, and it seems to me important to have it well understood whether those joining Communities are liable to lose their property or the results of a life's labor simply because of a change in religious belief."

A full statement of that case and the decision of the court may be found in the first vol. of the AMERICAN SOCIALIST on page 100. It was truly an important case, for it decided in substance that where a Community is formed holding a certain religious faith, members who are found by the Community or its constituted authorities to be not in conformity to such faith may be expelled, without any right on their part to any of the Community property or to any pay for services rendered in the Community, even though those services be lifelong. The same thing has been decided over and over again by the courts of this country in cases where members have voluntarily, for any cause, withdrawn from Community membership. Any man or woman, competent in law to make a contract, may make such agreement, not contrary to public policy or good morals, as he or she pleases, with any number of other men and women to live in communal relations and hold their property in common, with only a right remaining in the individual to the use of the property for such support, education, etc., etc., as may be agreed upon. In short, they may make for themselves a common home and while they are in it they have a right to enjoy it with all its privileges and advantages, but when they go from it or are expelled from it under such regulations as they may have adopted, they must leave that home unimpaired by any exactions for property contributed or services rendered. The transaction of joining a Community as far as this point is concerned is a mere matter of bargain and sale. The individual simply agrees to dispose of his property and to contribute his labor for life to help make a home for himself and those with whom he unites, for the consideration of having that home with its advantages, real or supposed. When he is separated from that home either by his sole act or by that of others in expelling him under the rules adopted, his right to the home ceases, and he can have no right to any thing else, under his agreement. Hence, the query of the above-mentioned correspondent "whether those joining Communities are liable to lose their property or the results of a life's labor simply because of a change in religious belief," is wholly inadmissible and out of place. Those joining Communities lose their property when they join, or, they sell or dispose of it for the privilege of joining; they dispose of their life's labor at the same time in advance, giving both property and services for a share in the common home, to be possessed and enjoyed on one condition only, namely, their living in it and laboring for it. Separated from it, they can not fulfill that condition, and it is not easy to see how having renounced it they can claim to have what they gave for it restored. After having joined a Community they have no property to lose, and the result of their life's labor they receive from day to day, in having a Communal home.

And it is plain that on no other principle can a Community be sustained as a permanent institution. After such social organization has existed for two or more generations, its membership will consist of all classes and ages; there will be a large proportion of children, aged persons, and invalids; persons unable from various causes to care for themselves; and one of the principal objects of Community life is to obtain reliable insurance against orphanage, old age and invalidism, and experience has shown that the able-bodied are more likely to become factious and dissentient, and a few such persons would have it in their power to greatly weaken, and embarrass, if not to destroy the most successful Community, were it admitted that they could at pleasure rescind their contract and take from the Com-

munity property contributed, or money under the guise of wages earned. This legal principle then rests on high moral ground. After having agreed with others to unite in establishing a common home which shall furnish a mutual guarantee of permanency of support and protection against the many changes and vicissitudes of life, the simplest idea of justice would seem to deny to any one the right or power to rend or impair it in any such way. If one finds it necessary to abandon such home himself, he should leave it intact to those to whom he has promised to guarantee it; for that is the essence of Communism, a promise and pledge to make for each other a better, a mutual and a permanent home. And to make it successful that devotion is required which is implied in the legal principle under discussion, namely, that which calls on men to give up all for the object in view, reserving no right of resumption of what is given in case of looking back after putting hand to the plow.

It may be easy to accept this when applied to the cases of those who voluntarily withdraw from a Community, and yet question it, as the correspondent referred to seems to do, when applied to those who are expelled as the Grosvenors were for a change in religious belief. But if a Community is established, wholly or in part, upon the basis of a certain religious belief, that belief becomes a part of the contract or covenant between the members, and in fact a part of the home just as much as conduct would be in case they had agreed upon a certain standard of purity of life; and in either case, he who changes his belief or life withdraws from the organization and abandons the home, just as really and effectually as he can, though he may remain within its outward walls; and the expulsion for non-conformity is only causing one to do with his body what he has already done in spirit. Legal decisions like these do nothing more than refuse to sustain those who joining a Community, act in bad faith toward those with whom they have united.

J. W. T.

#### "UTOPIA, OR THE HAPPY REPUBLIC."

OF THEIR MILITARY DISCIPLINE.

"They detest war as a very brutal thing; and which, to the reproach of human nature, is more practiced by men than any sort of beasts: and they, against the custom of almost all other nations, think that there is nothing more inglorious than that glory that is gained by war. And, therefore, though they accustom themselves daily to military exercises, and the discipline of war, in which not only their men but their women likewise are trained up, that so, in cases of necessity, they may not be quite useless, yet they do not rashly engage in war, unless it be either to defend themselves or their friends from any unjust aggressors; or out of good nature, or in compassion to an oppressed nation, that they may assist them to the shaking off the yoke of tyranny. They, indeed, help their friends not only in defensive but so in offensive wars; but they never do that unless they had been consulted with while the matter was yet entire; and that, being satisfied with the grounds on which they went, they had found that all demands of reparation were rejected; also that a war was necessary: which they do not think to be only just when one neighbor makes an inroad on another, by public order, and carries away their spoils: but when the merchants of one country are oppressed in another, either under the pretense of some unjust laws, or by the perverse wresting of good ones; this they count a juster cause of war than the other, because those injuries are done under some color of laws. This was the only ground of that war in which they engaged with the Nephelotes against the Aleopolitans, a little before our time: for the merchants of the former having, as they thought, met with great injustice among the latter, that, whether it was in itself right or wrong, did draw on a terrible war, many of their neighbors being engaged in it; and their keenness in carrying it on being supported by their strength in maintaining it, it not only shook some very flourishing states and very much afflicted others, but, after a series of much mischief, it ended in the entire conquest and slavery of the Aleopolitans, who, though before the war they were in all respects much superior to the Nephelotes, yet by it they fell under their empire. But the Utopians, though they had assisted them in the war, yet pretended to no share of the spoil.

"But, though they assist their friends so vigorously in taking reparations for injuries that are done them in such matters, yet if they themselves should meet with any such fraud, provided there were no violence done to their persons, they would only carry it so far that, unless satisfaction were made, they would give over trading with such a people. This is not done because they consider their neighbors more than their own citizens; but, since their neighbors trade every one upon his own stock, fraud is a more sensible injury to them than it is to the Utopians, among whom the public only suffers in such a case; and, since they expect nothing in return for the merchandise that they export but that in which they abound so much, and is of little use to



them, the loss does not much affect them; therefore they think it would be too severe a thing to revenge a loss that brings so little inconvenience with it, either to their life or to their livelihood, with the death of many people. But if any of their people is either killed or wounded wrongfully, whether that be done by public authority or only by private men, as soon as they hear of it they send ambassadors, and demand that the guilty persons may be delivered up to them; and, if that is denied they declare war; but if that is done, they condemn those either to death or slavery.

"They would be both troubled and ashamed of a bloody victory over their enemies; and think it would be as foolish a purchase as to buy the most valuable goods at too high a rate. And in no victory do they glory so much, as in that which is gained by dexterity and good conduct, without bloodshed. They appoint public triumphs in such cases, and erect trophies to the honor of those who have succeeded well in them; for then do they reckon that a man acts suitably to his nature when he conquers his enemy in such a way that no other creature but a man could be capable of it, and that is by the strength of his understanding. Bears, lions, boars, wolves, and dogs, and other animals employ their bodily force one against another, in which, as many of them are superior to man both in strength and fierceness, so they are all subdued by the reason and understanding that is in him.

"The only design of the Utopians in war, is to obtain that by force which, if it had been granted them in time, would have prevented the war; or, if that can not be done, to take so severe a revenge of those that have injured them, that they may be terrified from doing the like in all time coming. By these ends they measure all their designs, and manage them so that it is visible that the appetite of fame or vain glory, does not work so much on them as a just care of their own security.

"As soon as they declare war, they take care to have a great many schedules, that are sealed with their common seal, affixed in the most conspicuous places of their enemies' country. This is carried secretly, and done in many places all at once. In those they promise great rewards to such as shall kill the prince, and lesser in proportion to such as shall kill any other persons who are those on whom, next to the prince himself, they cast the chief blame of the war. And they double the sum to him that, instead of killing the person so marked out, shall take him alive, and put him in their hands. They offer not only indemnity but rewards to such of the persons themselves that are so marked, if they will act against their countrymen. By this means those that are named in their schedules become not only distrustful of their fellow-citizens, but are jealous of one another, and are much distracted by fear and danger; for it has often fallen out that many of them, and even the prince himself, have been betrayed by those in whom they have trusted most: for the rewards that the Utopians offer are so immeasurably great that there is no sort of crime to which men can not be drawn by them. They consider the risk that those run who undertake such services, and offer a recompense proportioned to the danger; not only a vast deal of gold, but great revenues in lands that lie among other nations that are their friends, where they may go and enjoy them very securely; and they observe the promises they make of this kind most religiously. They do very much approve of this way of corrupting their enemies, though it appears to others to be a base and cruel thing; but they look on it as a wise course, to make an end of that which would be otherwise a great war, without so much as hazarding one battle to decide it. They think it likewise an act of mercy and love to mankind to prevent the great slaughter of those that must otherwise be killed in the progress of the war, both of their own side and of their enemies, by the death of a few that are most guilty; and that in so doing they are kind even to their enemies, and pity them no less than their own people, as knowing that the greater part of them do not engage in the war of their own accord, but are driven into it by the passions of their prince.

"If this method does not succeed with them, then they sow seeds of contention among their enemies, and animate the prince's brother, or some of the nobility, to aspire to the crown. If they can not disunite them by domestic broils, then they engage their neighbors against them, and make them set on foot some old pretensions, which are never wanting to princes, when they have occasion for them. And they supply them plentifully with money, though but very sparingly with any auxiliary troops; for they are so tender of their own people that they would not willingly exchange one of them, even with the prince of their enemies' country."

(To be continued).

#### SOCIALISMS.

THE following paragraph appeared in the *Journal of Commerce*, in 1845, about the time of the highest development of Fourierism and Owenism in this country:

"It is a curious fact that St. Simonism, Fourierism, and Owenism, the three Socialisms of modern times, accurately represent the three cardinal modes of human government—Monarchy, Aristocracy, and Democracy. St. Simonism was

to commence with the monarch, and was monarchical and pontifical in theory and spirit; Fourierism is particularly aristocratical; and Owenism is essentially democratic. They seem to have exhausted the subject, so far as human reason is concerned, for it is not possible to invent a system which does not assume one, or other, of these forms. The Fourth, which is Theocracy, can not be invented; it must be bestowed as a gift. The three Socialisms form a curious episode in the history of modern times, and, when the offense of their presence has ceased to exist, their little story will be read with interest by the intelligent student of the human mind: *for it will indisputably convince him that there can be no theory of community, however fascinating, successfully carried out, unless CHRIST be at its head; and no social harmony ever permanently established, without it is sought for by holiness, and founded in God.*"

The concluding statement of this writer is somewhat remarkable, and so far as it is of the nature of a prediction, has been substantially verified.

#### P. P. STEWART'S FIRST STOVE.

[As the SOCIALIST is a kind of campaign paper and Communism is its watchword, hero sketches like the following may be thought irrelevant. Our design in publishing what we have about P. P. Stewart, and what we may publish about similar enthusiasts, is to show by illustration the kind of character that is wanted for leaders of Communities. We want just such men as P. P. Stewart to take hold of the work of building Communities—men of deeds and not of words—men of grit and not of sentiment—men of Yankee enterprise, Yankee pluck, Yankee invention—men who don't care about money, but know as well as any body how to make it—men who have a "bee in their bonnet," are possessed, "crazy" in pursuit of some unselfish ambition. Let us have the whittling boy who knows how to turn his hand to any thing when he grows up—can pull out his jack-knife and *make* what he wants! circumstances go hang! That is the genus for Community leaders. The faith and insight that can see "the pattern on the mount" is another quality of the true breed. Give us a regiment of men like P. P. Stewart. The harvest of Communism truly is great—the field is white, but the laborers are few. We pray the Lord of the harvest to send forth laborers into his harvest:]

THE sketch of the life of P. P. Stewart in the last SOCIALIST is a vivid reminder of my first acquaintance with the great "stove" reformer, forty years ago. It came about under the following circumstances: The Spring of 1837 found me a zealous moral reformer in the city of New-York, the base of the anti-slavery, as well as other aggressive movements for reforming this wicked world. Being somewhat intimate with such anti-slavery lecturers as T. D. Weld, H. B. Stanton and others, I received an invitation one day to accompany several of them to the residence of a private family on Fulton-st., where they had arranged to take a noon lunch. Accepting which I soon found myself ascending a rickety flight of stairs in a one-story wooden structure that could boast of having sheltered various members of the human family for at least one hundred years. Entering the large roomy attic I was introduced to Mr. and Mrs. Stewart, who had but recently taken up a temporary abode in that dilapidated tenement.

The lunch consisted chiefly of Graham bread, fruit, etc. The bread, however, was super-excellent and baked in a sheet-iron stove oven standing in one corner of the room. After lunch Mr. Stewart called my attention to his novel invention. He had constructed a stove at Oberlin which was far superior to any cooking-stove extant; but this was a great improvement on that. The incident that set his inventive brain at work was this: he came to the city to complete a planing-machine he had invented while in the West; and having taken board at a neighboring boarding-house and finding the Graham bread on the table execrable—burnt on one side and half-baked on the other—he examined the stove, and while doing so the idea of inventing a new stove for cooking and baking flashed across his mind. From that moment he had "stove on the brain."

A silversmith offered him shop-room free. He boarded himself and slept on his work-bench with nothing but his old cloak for bed-clothes. Then and there the process of gestation went on. The suspension of the fire-box in the oven, in order that the heat might radiate from the bottom and both sides of it, was the great discovery. He wanted to go into the streets and shout "Eureka." Being a superior mechanical genius he soon constructed the sheet-iron stove in the attic in Fulton-st. It was by a special providence that he found that room. He then sent for Mrs. Stewart, who had meanwhile been visiting her relatives in the country.

Having been missionaries they were accustomed to the plainest fare. Their table consisted of two empty flour barrels and a pine board. Baking pans, etc., Mr. Stewart's ingenuity soon produced. A few plain wood-bottom chairs and a bed, completed the furniture of the room. They were happy. Some of their old friends who found them out were happy too.

During my visit Mr. Stewart called my attention to the working of his pet stove. Its superior baking qualities, and the extremely small quantity of fuel required to do the work, were indeed quite marvelous in those days. On returning home I reported my call to Mrs. C., who at once became interested in my newly found friends. The following day I made another call upon the Stewarts accompanied by my wife. Quite a sudden sympathy sprang up between the two women, though they were contrasts in temperament and general traits of character. In fact we were already a good deal attracted to both Mr. and Mrs. Stewart. So far as ready money was concerned, we found that they were destitute; but rich in those graces that make men and women useful and noble in the sight of God. Learning incidentally that the house they occupied was soon to be demolished to give place to new structures, Mrs. C. and myself gave them a hearty invitation to make it their home with us while they remained in the city. At first they demurred, but convinced of our sincerity, accepted. We subsequently learned, that this opening of a temporary home came to them in answer to prayer. Their trust in God was unbounded.

We had a large house and a small family, and the addition of Mr. and Mrs. Stewart to our home circle was truly a blessing, and a help in every sense, instead of a burden. During the few months they were with us, we learned to love them as noble examples of cheerful, industrious, self-denying and humble workers in their master's vineyard. We were often reminded of the exhortation—"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares;" Mr. and Mrs. Stewart were good angels to us.

Mr. Stewart having secured a home gave himself up entirely to the business of finding a manufacturer with whom he could connect himself in introducing his stoves. What a time he had in his search for men who could appreciate his invention and discover the inspiration that was upon him to revolutionize the stove world! Finally, he persuaded a foundry in the city to cast one stove as a trial. The castings were very imperfect indeed, but he worked over them for several days and finally succeeded in putting them together. Putting his stove upon a dray-cart he sat upon it as happy as any king upon his throne, and brought it to our house in Hudson-st. When it was fired up and all the parts worked right, no parent over his first born could have been more completely filled with pride and joy, than was Mr. Stewart over the birth of this first member of a family that upwards of ninety thousand were to follow. Already astride of his new hobby, he had an assurance of ultimate success in riding into tens of thousands of kitchens, and of seeing his nag patted by as many maids and matrons for the victory he had won on their behalf. G. C.

#### THE TWO TURKEYS.

BY OUR IKE.

THERE are two species of turkey, the Eastern and the Western. The habitat of the Eastern is the southern border of the Black Sea. North America is that of the Western. The Western turkey in its wild state feeds on nuts, acorns, grains and fruits. The Eastern turkey in its wild state devours bulgarians, servians, montenegrans, arabs and other fowl diet. At one time it developed a remarkable appetite for "greece" of which it devoured a large quantity. Afterwards it was sick and was compelled to disgorge it; since which time it has enjoyed poor health.

The Eastern turkey does not take kindly to civilization nor seem to be improved by it; but the Western turkey is easily tamed and readily adapts itself to civilized ways. Both have a habit of ruffling their feathers but they do it from different motives. The ruffling and strutting of the Eastern turkey is from a motive of anger and a readiness to fight. The Western does it from pure vanity and a desire to show off. The Eastern turkey sits cross-legged a great deal. The Western turkey sits mostly, only when incubating, but at such times it is very much set in its way. Both of them when annoyed utter a curious note that sounds like "quit, quit."

The Western turkey does a great deal of gobbling, but the Eastern turkey is in constant danger of being gobbled. The meat of both kinds is regarded as a great delicacy. That of the Western turkey has already ar-



rived at the dignity of a national dish, and there is a very manifest disposition to make a national dish of the Eastern turkey. The only question seems to be as to who shall initiate the fashion and manner in which it shall be carved and served.

The natural enemy of the Eastern turkey is a bear that lives in the country north of her and that constantly threatens to rush upon and seize her. Some years ago she only escaped being devoured by getting behind a great fire and smoke that was gotten up by the Anglo-Saxons to back-her. The Saxons seem to think that it will cost too much to back-her now that the bear is threatening to rush again.

## AMERICAN SOCIALIST.

THURSDAY, APRIL 5, 1877.

We call attention to Mr. Brisbane's magnificent offer to rich Socialists and to all who would be interested in a practical trial of Fourierism. He says he is ready to put up \$50,000 against one hundred subscribers of \$1,000 each, for an experiment. Now is the time to test the question whether money will make a Phalanx go. It would be entertaining to learn from Mr. Brisbane, what his plan of construction would be if he should get the money. Would it not be well for him to enliven his Philosophy by giving us occasional glimpses of the concrete organizations that are to result from it?

THE British Parliament is worried by the conflicting provisions of the Marriage Laws which are in force in the home country and in its colonies. In England a man may not marry his deceased wife's sister. Several of the Australian colonies have, however, legalized such marriages, and the Royal assent has been given to the change of law. Therefore if a man should marry his deceased wife's sister, both being at the time domiciled in Australia, their children would be legitimate, and if the family should afterwards remove to England where such marriages are not allowed, this marriage would still be recognized by English law as legal and the children would have all the advantages of legitimate children, save one. They could not inherit real-estate or titles in England. This disability is what is causing the trouble. The colonists are as much British subjects as though they lived in England, and when they have been married in a manner which the Crown sanctions they do not see why their children should be debarred from any of the privileges of other British subjects. But on the other hand, residents in England do not see why the colonists should be allowed to marry their deceased wives' sisters, with no resulting disability, while such marriages are positively denied to them. This is a legal anomaly. In a similar way there are inconsistencies in the marriage laws of other parts of the British Empire. A marriage may be invalid in England but valid in Ireland; or it may be invalid in both England and Ireland but perfectly valid in Scotland. These things are being discussed in the Parliament, and it remains to be seen whether or not the pressure for a consolidation of these laws into a consistent form for general application will overcome the mighty influence of British conservatism. The inconsistencies cause some hardships, but this makes it all the more difficult to amend the law, because it would be virtually declaring that the restrictions imposed for so many generations have been entirely unnecessary.

We treat the matter quite briefly, as there is danger that if one should read all that is said about it in the English papers he might come to think that the great, ungratified desire of the adult male Briton is to marry his deceased wife's sister, which is probably not strictly true.

### SUN-SPOTS.

UNDER the sensational heading, "Church Familism. A new name for Beecherism, invented by the Oneida Community," the N. Y. Sun of a recent date, quotes from the AMERICAN SOCIALIST of March 22, the article on "Beecher's Triumph." Editorial comments accompany the extract as follows:

#### "THE BEECHER EXHIBITION."

"Elsewhere we print an article from the AMERICAN SOCIALIST, the organ of the Oneida Community, giving a rosy and somewhat exaggerated account of the financial success which attended Mr. Beecher's recent lecturing tour, and likewise, pointing the moral which the editor of that publication draws from the eagerness which has been manifested in different parts of the country to see the principal actor in the Great Brooklyn scandal.

"The Oneida Community, as is generally known, is an association of men and women who openly advocate and practice free love and look upon marriage as an institution which has outlived its usefulness. Of course its members are enthusiastic admirers of Mr. Beecher, and they have invented new phrases to describe the practices which have given the

pastor of Plymouth Church his greatest notoriety. They call the seduction by a minister of a female member of his church 'religious love' or 'church familism.' This they consider, to use the language of the SOCIALIST, as 'one promising form of Socialism;' and they derive great comfort from the fact that Beecher usually attracts large audiences, looking upon it as a proof of 'enlarged liberality in the public mind toward true inwardness in love matters,' since, as the SOCIALIST explains, it is hardly possible that anybody believes in Beecher's entire innocence of heart trespass.

"We think that the SOCIALIST is much mistaken in the conclusions it draws from the results of Beecher's recent exhibition tour. We do not believe, notwithstanding the action of some of the Congregational churches that have sustained the licentious Brooklyn clergyman, that there is any general disposition 'to condone the encroachments of religious love on matrimonial territory,' as the SOCIALIST puts the case, or that licentiousness is held in more favorable estimation by decent people in consequence of the revelations made during the BEECHER trial. Still, there is a morbid curiosity existing within the minds of many people in regard to monstrosities of every description, moral as well as physical: and the same impulse which would lead a man of low tastes to pay to see the bearded woman, or a two-headed calf, or to get a good sight of a convicted murderer, would also induce him to pay twenty-five or fifty cents to look upon MR. BEECHER and hear him crack his jokes upon religion and other matters."

The above contains some errors and misapprehensions which deserve correction.

First is the assertion that the AMERICAN SOCIALIST is the "organ of the Oneida Community." This is a position the SOCIALIST has from the beginning refused to occupy. The fact that its editors and publishers hold to and advocate certain great principles of universal Socialism which the Oneida Community, and many other people in this country, and in the islands of the sea, are studying and testing, does not constitute the paper an organ of that institution. Nor does the fact that its editors are members or ex-members of the Oneida Community, constitute it an organ of that body, any more than Mr. Dana's belief in Swedenborgianism constitutes the Sun an organ of the New Jerusalem Church or of Swedenborgian concubinage. The Sun aims to be an organ of universal news. The AMERICAN SOCIALIST aims to be the organ of universal Socialism.

Error second is that we gave "a rosy and somewhat exaggerated account of the financial success which attended Mr. Beecher's lecturing tour." In fact all we said about "financial" success was that "sums ranging as high as ten dollars were offered for standing room" at the Cleveland lecture. Our account was mainly about the popular enthusiasm and friendly welcome which attended him every-where at the West, and was no more exaggerated than the daily press-reports warranted.

Another error appears in the Sun's statement of the attitude of the Oneida Community toward Mr. Beecher. It says they are "free lovers" and "look upon marriage as an institution which has outlived its usefulness," and "of course its members are enthusiastic admirers of Mr. Beecher." So far as the AMERICAN SOCIALIST knows the Oneida Community's estimate of Mr. Beecher, it has not been particularly sympathetic. Judging from the criticisms of him published in their organ, the Oneida Circular, during the "Scandal" excitement, they were quite doubtful of his integrity, and were inclined to regard him as guilty—certainly of heart-trespass, if not more. And as an Association of religious Perfectionists the Community has had no reason to feel particularly friendly toward Mr. Beecher, for he has always denounced Perfectionism. As to free love, we know that both the theory and practice of the Oneida Community are much nearer those of the Shakers than they are to what is popularly understood by the term Free Loveism. The logic of the Sun about free love is a little defective. It says, "The Oneida Community are free lovers; therefore, of course, they are great admirers of Mr. Beecher." Per contra, Victoria Woodhull, who is the head-center of Free Loveism, began the fight against Beecher, which the Sun is still carrying on.

Next comes a misapprehension of "Church familism." The Sun is the first to define "seduction by a minister of a female member of his church," by the terms "religious love," and "church familism." The Oneida Community, and the AMERICAN SOCIALIST decline the honor. That conjunction of ideas occurred in New-York city and not in the "rural districts." Church familism as we understand it, and as illustrated by Henry Ward Beecher and other clerical members of the Beecher family, is an enlargement of the church relation by combining with it the social and home elements, making the church the center of them all. It means a social brotherhood and religious brotherhood united: with church parlors, lecture-rooms, and familiar weekday reunions, as well as Sunday services and Sabbath schools—with the pastor at the head of all as bishop and spiritual father. This is what we meant when we

asked concerning the Western welcome of Mr. Beecher, "Is there not a squint toward Church familism?—which is one promising form of Socialism." Any one who knows the history of the social drift of the Plymouth Church in this direction, and which was manifest at the great Plymouth silver wedding in the ante-scandal days of 1872, would understand the pertinence of the question. It is true we asked it in the same paragraph with two questions of a different aim. The two other questions: "Is it [the ovation to Mr. B.] not a sign of enlarged liberality in the public mind toward 'true inwardness' in love matters?" and, "Are not the people condoning the encroachments of religious love on matrimonial territory?" both referred to what was proved and admitted by both Mr. Beecher and Mrs. Tilton; namely, a special love relation based on their religious relation. This was what we meant by heart-trespass. Seduction is something more than this; and seduction was never proved in the Scandal case, in court or out of it, nor found by jury. While this is the case the AMERICAN SOCIALIST prefers the Christian attitude of charity that "thinketh no evil" beyond the proven fact.

The phenomenon of the encroachment of religious love on matrimonial territory is a very common one. It is an attendant of nearly all intense forms of religious development. All revivals are infected by it, secretly or openly. It is one of the elements in all forms of religious Socialism—which are attempts to organize and regulate it. All religion that has "true inwardness" in it, involves an approach to the spiritual world, and a liability on the part of its subjects to come under the control of a sphere in which there is "neither marrying nor giving in marriage." That Mr. Beecher and Mrs. Tilton should come under the influence of such a control is neither strange, nor deserving of denunciation. It is rather a matter for scientific, thoughtful, charitable treatment. What if the whole world is liable to such invasions from spiritual realms? It might involve a general shrinkage in the value of matrimonial real estate, and the best thing people could do would be to follow Paul's advice that "those who have wives be as though they had none." These days of universal revivalism may be followed by an advent of universal Socialism!

We asked for the meaning of Mr. Beecher's wonderful success; and still insist that it is a phenomenon that deserves to be dispassionately studied, whether our interrogative suggestions point the right way or not. We certainly do not think the Sun's explanation adequate. We do not know that we have suggested one that meets the case. But a public event has occurred, involving great public interests. What is its true meaning?

### LOCAL MYSTERIES.

Two years ago I made a visit to a family of cousins in Connecticut. My visit was prolonged several weeks and was a very happy one, and I am to tell now one curious circumstance or condition which contributed to make it so.

They gave me a room on the second floor, the windows of which opened to the rising sun and on a beautiful scene of village and mountain, lakelet and meadow. I like the sun in the morning, and the shadow in the afternoon; I admire the mixed ruggedness and cultivation of a Connecticut landscape; but my room is never dear to me for its pictures, whether set in the window frames or in the frames of the gilder. I am inclined to be introspective, and have been subject from my childhood to seasons of mental depression—hypochondriasis my physician says; morbid conscientiousness my spiritual teacher instructs me. My natural susceptibilities are prevailingly minor. The faith and hope which makes me grow cheerful the longer I live, are grafts from the religion of Christ rather than natural fruits.

This morbid tendency does not affect my appetite, but it does affect my sleep. I lose my sleep if I have any perturbation of feeling, if I am anxious about any thing, if I have the heart-ache, and especially if my conscience is not serene. I often think of what Christ said that awful night in the garden of Gethsemane—"Now is your hour and the power of darkness." It is when the night shuts down that "sorrows and melancholies" have their greatest power over me.

But what about this room? Well I can not say as Jacob said of one place where he slept, "This is none other but the house of God, and this is the gate of Heaven;" I did not see angels in my dreams; but I had good nights there and a delectable feeling of refreshment when I waked. The room was not particularly quiet, and there was nothing about its



appointments more inviting to sleep than rooms I had been accustomed to, but there was a positive nervous influence there of a peaceful kind; that is, I came to think so at last. I did not connect my happy experience with the room at all till I began to think of leaving it. In the homesickness which came over me then, this imagination seized me, and I talked and laughed with my hostess about that room's being *haunted*.

Last week I received a letter from a friend who has been spending the winter with the same family, and recently moved into the room which was so pleasant to me. (This letter by the way is what put it into my head to write what I am writing). My friend says:

"Mrs. L. has just been in to see me, and as I was telling her how much I liked this room, preferring it to the one I left, though on many accounts the exchange did not seem to me desirable, she said: 'Why you talk just as Mrs. S. did; she said she thought this room was haunted.' I have certainly felt a mysterious charm since I came in here—great waves of thankfulness have gone over my heart, but I supposed it was all in myself. Do you really believe there is any thing in this room?"

I won't say that I am sure about that, but will relate another story or episode of my own experience which once went far to make me believe in haunted localities. This experience was exactly opposite to what I have related above and was more striking.

Five years ago I spent a summer with my sister in T—St. town of L. The family had just moved into the house they occupied. The second month of my visit I had a severe attack of fever, the bilious remittent, and took quinine. When I was much better, almost well, I changed my room and went into one that had windows on the east and south, a very pleasant room, though it was on the ground floor and the outlook was certainly not so attractive as that from the windows of the Connecticut house. Soon after going in there I began to have bad nights. I began to be wakeful and restless, brain-ridden, and oppressed at heart; and this increased till I had fits which I could never compare to any thing less terrible than the delirium tremens. I would fall asleep perhaps when I first went to bed, but soon wake up and begin to toss, not only because I was nervous in the common sense, but more because I was tormented with unhappy imaginations. My conscience would search my heart in a spirit of accusation, and blacken all its "thoughts and intents," so that I could see nothing but selfishness and pride and envy and unthankfulness in it. Persons who have never had the devil hold a court of this kind in their consciousness, can hardly conceive the moral rack on which I was stretched. Night after night I was tortured to the verge of insanity, and I doubt not I should have gone crazy if the days had been as the nights. The morning sun dispelled my gloom, and I was tolerably happy through the day. I left there however quite shattered in health and mind.

Of course this was not my first experience with the hypo. It is constitutional with me. But the "spell" that came over me in that room was exceptionally dreadful. The only theory I had about it at the time, was that the quinine which I had taken might have affected my brain.

I gradually recovered at home, and was in excellent health and spirits the next spring when my sister urged me to come and visit her again. I went to stay a fortnight, and was put into the same room which I had left. I had no prejudice against the room. It was large, airy and sufficiently quiet. I was not a spiritualist—had never attended a seance or heard a rap, or seen any of the so-called spirit manifestations. My marvelousness is small. I never had a vision, or premonition, or a prophetic dream in my life, and am slower to believe that others have than I wish I might be.

The first night I slept very well; but the second, I found myself restless, the third, more so, and by the fourth or fifth night the identity of my tormentor was unmistakable, and I could not help thinking it was localized. I began to have a horror of the room, and in the morning I told my sister of my trouble and asked her for another place to sleep. She laughed at my whim and then indulged it. I found immediate repose in the new apartment she furnished me, and should have enjoyed the remainder of the fortnight, but that I felt I had made a discord. My sister's son, who was also a son to me, and had taken much pains to make me enjoy my visit, was secretly disgusted with my freak, thinking it an ungracious thing in me to return their courtesy by stigmatizing one of their rooms in this way. I felt his reproach, though it was not conveyed by any word—he only joked with me of my ghost as he called it.

Now what is more to me than any thing else, persuading me that it was not a crotchet of my own, several months afterwards, this nephew of mine came to me and said he had a confession to make. He confessed his vexation at that affair, and then said he was now convinced I had some excuse for my breach of politeness. Family arrangements had made it necessary for him to sleep in that room several nights lately, and they had been the most wretched nights he ever had in his life. (By the way, this young man is a *sensitive*, very susceptible to spiritual influences, one of the Jonathan Edwards or Fenelon type of spiritualists). He said his restlessness was intolerable, unspeakable, and he could account for it only on my theory. He was ashamed to own the reason and made some blind excuse for finding another place to sleep while he was shut out of his own room; but he felt it was no more than due that he should tell me.

"Out of the mouth of two or three witnesses shall every word be established." Are there not two witnesses for both of my stories?

The room on T—St. was a bar-room sixty years ago, the house being a famous tavern on a great thoroughfare at that time. The house in Connecticut has always been occupied by a worthy, God-fearing family. The father began to build it just as the birds do their nests, the day he chose his mate, and they went into it directly after their marriage—forty years ago. It has always been the abode of domestic peace and of the spirit of prayer and true religion. R. S.

From the N. Y. Tribune.

#### WHO FIRST NOMINATED HAYES.

THE PRESIDENCY DISCUSSED EARLY IN THE SUMMER OF 1875.

To the Editor of the Tribune.

SIR:—The following item appeared in *The N. Y. Daily Graphic* of March 7, and has been substantially repeated in many other papers:

"Who first nominated Rutherford B. Hayes for the Presidency is one of the questions agitating the country press. In a copy of *The Oneida Circular* of Oct. 18, 1875, appears a paragraph written by John H. Noyes as follows:

"Gen. Rutherford B. Hayes is elected Governor of Ohio, his opponent, Allen, being defeated by some four thousand votes. This will unquestionably settle some grave political and financial doubts which have been undermining public confidence. Gen. Hayes is the right man for the place. He has good, honest, capable blood in his veins, and would be our candidate for President of the United States if we were to take part in the coming election. Those who want the best man for our next President can not do better than to nominate Ohio's new Governor."

"This settles the question. Mr. Noyes is ahead."

Allow me to say that I did not take part in the late election, either by pen or vote, and have always regarded the above suggestion in *The Circular*, not as a nomination, but as an expression of personal choice, and the hope that Mr. Hayes might be nominated by those whose proper business it is to do such things. And even this suggestion was anticipated by several actual nominations. A search in the files of *THE TRIBUNE* for October, 1875 (occasioned by the item in *The Graphic*) brought to light this announcement under date Oct. 18:

"It has been done. *The Ashtabula Sentinel* has nominated Gov. Hayes for the Presidency."

*THE TRIBUNE* has recently stated that the date of this Ashtabula nomination was Oct. 14. The Ohio election took place on Tuesday, Oct. 12. My suggestion in *The Circular* appeared in our next issue, which was on Monday, the 18th; but the nomination by *The Sentinel* doubtless appeared in its next issue, which was four days ahead of *The Circular*. And this is not all. According to a letter in *THE TRIBUNE* of March 16, 1877, *The Springfield (Ohio) Daily Republic* was one day ahead of *The Sentinel*. It nominated Gov. Hayes for the Presidency and the Hon. Stewart L. Woodford for the Vice-Presidency the next morning after the election in October, 1875. I am glad to be relieved of the honor put upon me by *The Graphic*, as meddling with politics has been out of my line. Nevertheless, I do not take back what I said about Mr. Hayes, nor do I deny that I have been deeply interested in his favor through the long trial which has finally placed him in the Presidential chair.

In my search of *THE TRIBUNE* files I found further information about the embryo period of the Hayes nomination which may be interesting to some of your readers. As far back as July 22, 1875, *The Cincinnati Enquirer* is reported as saying:

"If the Republicans carry Ohio this Fall, Hayes will stand a better chance for the Republican nomination for President than Grant, Morton, Washburne, or Blaine."

*THE TRIBUNE* of Aug. 13, 1875, published a conversation between one of its correspondents and several Congressmen, of which the following is an extract:

"Correspondent—I was out in Ohio lately, and heard a great deal of talk about Gov. Hayes as the coming man. In case he beats Allen, and thus crushes the soft-money move-

ment, he will be more prominently in the eye of the public than any politician in the country.

"Congressman—If the party is to be run on the hard-money basis perhaps Hayes would be as good a candidate as any. He is a quiet, sensible sort of man, who never said a downright foolish thing or wrote an indiscreet letter—just the man for a candidate if he could inspire any enthusiasm."

*THE TRIBUNE* of Aug. 23, 1875, said:

"There is a very clear understanding that Ohio Republicans if victorious this year will have fully their share of weight in the convention next year, and in the selection of a Presidential candidate."

*The Cincinnati Commercial* is reported (Aug. 23, 1875) as saying:

"The notion of withdrawing the Governor from this fight to save him for the Presidential race is idiotic. This is the Presidential race, and no man knows the fact any more thoroughly than Bill Allen."

From all which it is evident that Mr. Hayes was virtually nominated in Ohio early in the summer of 1875. Indeed, if one admits that *The Cincinnati Commercial* was right in saying that the preliminary struggle between Hayes and Bill Allen was the Presidential race, it follows that Mr. Hayes was nominated to the Presidency on the 2d of June, 1875, when the Ohio Republican Convention at Columbus substituted him for Mr. Taft as their candidate for the Governorship of Ohio. That nomination meant all that has taken place since.

Very respectfully, J. H. NOYES.

Oneida, N. Y., March 22, 1877.

#### "DON'T STOP THE TRAIN!"

EDITORS AMERICAN SOCIALIST:—I feel that your article under the above title in the issue of the 8th inst. calls for a word in response.

In the first place it is quite a mistake to attribute to either Fourier or Brisbane "the discouraging outlook" therein deprecated. Fourier, it ought to be remembered, was laughed at because he believed in the possibility of such rapid achievement. Indeed, the great objection raised to his scheme of Social organization now is that it is too Utopian, too far ahead of the age, too impossible of realization. And yet he believed, even to the last, that with the requisite capital a successful experiment could be effected. His hope was to find some individual or company of sufficient means and capacity to undertake the founding of "the combined order" on the laws he had explained; firm in the conviction that, once started, the immense advantages gained to society by association would become so apparent that the new order would be initiated everywhere with the rapidity which had characterized the introduction of the railroad when once practically tested.

As for myself I take the following ground: In any endeavor to reconstruct society two fundamental points must be distinctly considered. 1st. The organization of the individual labors and operations of men; 2d, the organization of their social relations. And, inasmuch as the material precedes the spiritual it is by the organization of labor that the foundation is to be laid on which to rear the superstructure of a true system of social relations. When, through the organization of productive industry, wealth is created, and the thousand causes of discord and conflict between classes and individuals, with the debasing influences of poverty are removed, then the adjustment of the social relations will be comparatively easy. In fact, the spirit of man requires only a true field of development to shine forth with all the beauty and grandeur inherent in it. Man is selfish, cruel and degraded simply because of the dwarfing, distorting, and depressing conditions by which society surrounds him. The social organism is his collective body and he can not escape either its pre-natal or its ante-natal influence.

Had I means adequate to so great an undertaking I would at once make an experiment in the direction I deem now of paramount importance. To do so properly, however, a capital of half a million should be possessed, though it might be ventured upon with a smaller amount. I will hold myself bound for \$50,000 at any time against a hundred subscribers of \$1,000 apiece. In conclusion let me say that I agree in the main with the spirit of your article. I think that Herbert Spencer, in looking to evolution to produce in the far future some social changes of the nature of which he has no conception, simply shows that he has no plan of social organization, and that he does not suspect the existence of a system of laws of organization capable of guiding the human mind in the work of social reconstruction. Truly, A. BRISBANE.

Buffalo, March 26, 1877.

The principle of association itself is no novelty in the world. It is as old as the time when two men first joined together to accomplish what one alone could not effect. As we examine the whole scope of man's relations with each



other, we see this principle of association in them all. No civilization can exist without it. The difference between barbarism and civilization is the difference between more or less association among men. All labor, commerce, art, literature, and even all languages, rest upon this fact of association.—*Recent Social Theories.*

## CORRESPONDENCE.

Pontiac, Mich., March 26, 1877.

EDITOR AMERICAN SOCIALIST:—The "enlargement and perfection of home" seems to depend greatly on things outside of home. The merchant with \$5,000 a year has greater facilities for perfecting home than the mill operative on \$400. The one has opportunities for culture and refinement, while the other is compelled to lead a mere animal life.

The most perfect home is doubtless in Community, provided we are fitted for communal life. We each have our interior ideal and an outside real. We yearn for so-and-so, and think we can accomplish it. But when we come together, the *real* comes in conflict with the *ideal* and we fail.

It is true that Christ was a Communist, and that his Communism contains the essence of Christianity. But, after almost two thousand years of teaching Christianity, as expounded by armies of priests swallowing up hundreds of millions of treasure, where is Christianity exemplified in practical Communism? The church has suffered the "inward and spiritual grace" to disappear, while contending for the "outward and visible sign."

"Cardinal traits in societies are determined by cardinal traits in men." What are our cardinal traits as a people? Intense and restless energy to accumulate, that we may "get up" in the world. We allow greed and selfishness to have full swing, and are not over-scrupulous in matters of taste. Antagonism and ill feeling, more or less, is the normal condition of the employers and employed. Never did a people worship the golden calf more fervently. Every day seems to render it more impossible for classes to coalesce harmoniously.

Have the poor—the masses—any chance to institute Communities, or are they in any manner prepared for communal life? Have the rich any desire for it? Is it not clear that, if we are to ultimately merge into communal life, we must first have a preparatory stage of discipline?

Coöperation furnishes the nearest stage to Community. And experience in Great Britain and among us shows that coöperation is easier than Communism. Where coöperation fails, it is more from outside pressure and competition than internal divisions. Establish coöperation as universally as possible and perfect Communism must grow out of it; because it knows nothing of classes and class antagonisms, and no class is dependent on another for work and bread. For this class-dependence is really the cause of the general ignoring of the fundamental principle of Christianity—"thou shalt love thy neighbor as thyself." For how can an employer love his rebellious hirelings that constantly demand fewer hours and more wages? Or how can the latter love the men that constantly insist on reductions of pay?

This antagonism is the reason the great mass of the working class take so little interest in religious observances. Being outlawed from "society," they feel themselves outlawed from the church. They care not to hear the principles of Christianity preached one day in the week while violated in practice the remaining six days.

Society is in a "snarl." Things are badly mixed up. Classes, through antagonisms as to mine and thine, are widening the breach between them, and itching for a fight. Millionaires, like boss hogs in a sty, thrust aside the weaker ones, and get fatter and fatter upon what other people ought to have. "The perfection of home!" Why, the time is already here when the great bulk of city operatives have no "home," any more than a traveler's horse put into a stable for the time being. How are they to help themselves? Truly yours,

J. F. BRAY.

Caribou, Boulder Co., Col., March 22, 1877.

EDITOR AMERICAN SOCIALIST:—In a few words, allow me to appeal for help, please. A number of us, of this town have met two or three times, and discussed the desirability of establishing a coöperative store in our midst. Most of us are novices in coöperation, and we want all the light and information we can possibly obtain. We would like to receive from somewhere a copy of the Constitution and By-laws of a coöperative institution, and all necessary information relative to the commencement, working, and completion of a coöperative store. Now, Mr. Ed., being the friend of humanity

what can you do for us? Or will some of your benevolent readers kindly give us the solicited information.

We have about \$3,000 to invest at once, and if we begin and continue right, I'm positive of success.

Desiring a response as early as practicable,

Yours truly, J. POPE TRELOAR.

[In the AM. SOCIALIST Feb. 15, 1877, p. 49, Rev. Jesse H. Jones gave an outline of a plan for a Coöperative Store and promised, if invited, to present a completed one in our paper at some future time. The above letter calls for such a plan, and we trust Mr. Jones will give our readers the benefit of his experience and study in this line. We are confident that he is well qualified to meet the want expressed by Mr. Treloar and felt by many others.—Ed. AM. So.]

Vineland, N. J., March 28, 1877.

EDITOR AMERICAN SOCIALIST:—Will you allow me to say to J. C. C., of Burton, Ohio, that I do not think "that Christianity is something separate from and wholly different from Communism." I should rather say that Communism, as at present developed, is an imperfect application of Christianity, with some foreign elements mingled and included. The same is true of the Churches. But the point I wished to make is that true Communism is not best served by all of us forming Communities, but by our living in the world on Christian principles, or on the principles, so far as possible, of true Communism. Some men who are waiting for the formation of Communities might be useful in the meantime where they are; but they will not help any good work because they are not in a Community. We all have our dreams, but our work in life is largely what we do in the meantime. Better work for the kingdom than wait for it.

Will J. C. C. give me his name, so that I may be acquainted. I am Yours Truly, J. B. HARRISON.

[We heartily sympathize with Mr. Harrison's view in this letter.—Ed. AM. So.]

## "LADY-HELPS."

It is always a pleasure to meet in fiction, and especially in cheap fiction, stories written to instruct as well as delight; to elevate as well as to charm. Such is the style of Mrs. Warren's home-manuals, the last of which, "My Lady-Help, and What she Taught me,"\* we have just read. Mrs. Warren's straightforward common-sense is attractively presented to us in the person of Anna Severn. It chiefly commands our respect, we think, because its practical directness of zeal is evidently born of genuine faith in the influence of a good example and unselfish enthusiasm to help those who need help, no matter who nor where.

The class called "Lady-Helps," is a new one to us. We find, by the preface to Mrs. Warren's book, that they owe their origin and name to the good-sense and benevolence of the wife of one of the wealthiest iron-masters in England. The servant-question is a vexing one that nearly every lady in England has to face. The mass of those that are to be had for this purpose are stupid, ignorant, and too often vicious, for the best are continually culled out by marriage. This fact, and the knowledge that "thousands of poor English gentlewomen are forced by want of what is called respectable employment, to face a hopeless horizon of penury or abject dependence on others," set this rich, wise-hearted lady whom we have mentioned, at work in earnest, "to solve one of the most difficult social problems of the day." The result of her thought was the project, started two years ago, of employing this mass of poor gentlewomen in domestic service under the name of "Lady-Helps." She asked for her "lady-helps," privileges becoming the station they were reared in, and guaranteed in return, such truthfulness and conscientious service as was not to be expected from the low and ignorant class usually employed.

Of course her plan was at first greatly ridiculed, and even pronounced impracticable. It was not long, however, before "her earnestness won friends; her plan was tried; success followed; her scheme flourished and daily made headway, till now the demand exceeds the supply."

Mrs. Warren, in her instructive tale, recounts the four years' experience of one of these "lady-helps" in the household of a married couple whose patience had been exhausted and their confidence abused by ignorant and incompetent servants. In desperation they engaged a "lady-help,"—Anna Severn—who comes to their distracted house like an angel of peace. She is an

\*Loring, Publisher. Corner Bromfield and Washington-st. Boston. Price, 50 cents.

orphan, the daughter of a chemist, has been thoroughly educated by her mother in domestic matters—is methodical, intelligent, and an earnest Christian. Her faith enables her to overcome temptations to pride and fears of losing caste, and to work with the zeal of a missionary in her chosen field. Whether she sweeps a carpet, stirs a feather bed, or attends to the intricacies of making pastry, or the many courses of a grand dinner, she is ever thorough and self-possessed. She knows just how to do every thing, and, what is more, just how to tell others how to do it. She is an oracle in household matters, and the wisdom of the book comes from her mouth. A table of contents makes this wisdom available in every detail, from cleaning boots and washing dish-cloths, to icing cakes and making lobster-scallops. Our housekeepers and cooks are pleased to find in it new and excellent rules for guidance in domestic economy.

From the Socialistic point of view, we are specially interested in this English device of lady-helps. It is said to be working wholesome changes in good society—so-called. It is familiarizing women—ladies—with the notion "that there is no loss of dignity, but rather the reverse, in domestic service." The leaven of this idea is causing educated women in good society, but of limited means, to willingly forego some of their fashionable gayeties, and give their energies more to making home attractive, and at the same time lessening their yearly expenses. This is good so far. But it may be that this system of lady-helps will lead to greater things than this, not dreamed of by the lady who has instituted them. Miss Anna Severn, lady-like, cultivated, but a domestic "help" for all that, comes to be treated as a sister or daughter of Mr. and Mrs. Newton. Such domestic unions as this between the helpless rich and the cultivated poor, may lead to yet closer unions on a broader and higher scale. "Lady-helps" may be one of the steps in the progress of society toward "the enlargement and perfection of home."

## THE BATTLE OF LIFE.

THE world and the world's doctors say that death is *natural*. Yes, we answer, and so is life natural. Indeed if there were no life there could be no death; so that life is natural first and death only afterward. It ought to be presumed, therefore, that life is *more* natural than death. They are exactly opposite to each other, and yet both are natural: therefore nature fights itself and antagonism is natural. The fact that a thing is natural, then, is no sure sign that it will prevail or has a right to prevail. It has a right to fight, but so has its antagonist; and the question which shall prevail must be determined by a higher power. It is natural for the cat to kill the mouse; but it is just as natural for the mouse to escape the cat with all its might, and a little more so, because life to the mouse is worth more than meat to the cat.

The statement, therefore, that death is natural, is not quite half of the truth; the whole truth is that a fight between life and death is natural, and that life being primary and better than death, has the right to prevail, and is most likely to in the long run, if there is a good God that manages the universe.

Throughout the animal creation there is a universal and everlasting fight against death. Every living being, from the infinitesimal insect to the elephant and the whale, is striving with might and main to keep itself alive and stave off death as long as possible. But this fight, so far as brutes are concerned, is carried on by mere instinct and momentary struggles, without concert or foresight or science.

Man, on the other hand, though an animal, is quite distinct from all other animals by the fact that in the fight with death he foresees, calculates, lays plans, uses science and combination; and even hopes in one way or another for immortality. It must be that man hates death far more intensely than the brutes can, because he understands its horrid character, can reflect upon its details, foresees and dreads it from afar. In fact man's life, unlike that of the brutes, is made miserable almost from birth by the fear of death. So that the universal revolt against death is immensely fiercer and stronger in the human sphere than anywhere below; and with this intensified hatred of death, man's foresight and invention go to work and organize all the results of experience and science into a vast system of strategy against the destroyer. With thousands of educated men for leaders, the millions are forming themselves into one great army of resistance to disease; and as disease is the cause of death—nay, is death itself in its beginning—the courage and enthusiasm of this army must at last rise to the encounter with the central foe under whom the whole creation groans. Now must we believe that man, with



all this advantage of power and reason, will have no better success in the war with death than the brutes have? Are we to be stopped in our plea against the king of terrors by the allegation that death is natural, when we know that this allegation only means that death has been natural to brutes, and to men so long as they were like brutes, too ignorant to combine and fight the enemy scientifically?

## IDEATION IN UTERO.

"It is admitted by all physiologists that the mother exerts a general formative control over the foetus *in utero*. Hitherto the belief has been that this influence is altogether structural, even where it is manifested, not merely in physical resemblance, but also in active tendencies, disposition, and modes of thought and action. But there are manifestations of maternal influence which this hypothesis does not easily cover: for example, those strange, yet well authenticated cases in which children have described or recognized places which they have never seen before, but with which the mother is, familiar. Still more unaccountable has been the common and perplexing feeling which poets and speculative thinkers have held to constitute subjective evidence of previous existence—the feeling that a particular occurrence or locality witnessed or visited for the first time has been seen before—or the sensation that some particular act in the drama of life is but the repetition of something witnessed or performed in some unremembered state or period in the past. In many cases these sensations are, no doubt, vague reminiscences of dreams or equally unreal creations of the waking imaginations; still, after this allowance is made, there remain instances which can not be so accounted for. For these the most satisfactory explanation yet offered is furnished by a suggestion made in the *Lancet*, the other day, by Dr. Mortimer Granville.

"It is well known that, for several weeks before birth, the vital organs are all in more or less full operation; also that portions of the brain are so active as to produce concerted muscular contractions and automatic movements; and there is no reason to suppose that the intimately related cerebrum is not likewise, to some extent, capable of action previous to birth. At any rate Dr. Granville contends and with a good show of evidence, that, during at least six weeks or two months of the ordinary period of human life *in utero*, the brain is susceptible of passive ideation, or the reception of impressed ideas derived from the mother's mind.

"There is abundant evidence that a lively though fleeting impression made on the mind of the pregnant mother, or a prolonged dominant thought or emotion, can so modify the nutrition of the child's brain as to fix on it a permanent shadow, so to speak, of that impression or mental state. Thus a child will in after years exhibit tokens of special dislike or dread of a particular animal by which the mother has been frightened during the later months of pregnancy, or will have an otherwise unaccountable antipathy to a particular person or article of food, or will unconsciously mimic through life the mother's moods or prevailing states of mind or temper during that critical period. In like manner, it is suggested that scenes or occurrences, deeply engraved or repeatedly forced upon the mind of the mother, may become fixed as images in the foetal brain, while it is yet incapable of thinking; and in later years, when they are vaguely recalled by something similar, an undefinable sense of repetition is felt. Memory, like education, thus has its beginning back of birth; and as the mother's structural and emotional characteristics are echoed in the child, so sometimes her special thoughts and ideas may be. The suggestion is a fertile one, and furnishes a clue to more than one of the mysteries of heredity."

—Scientific American.

"To say why a great man appears on the stage at a certain epoch, or what of his own individual development he imparts to the world at large, is beyond our power; it is the secret of Providence, but the fact is still certain. There are men to whom the spectacle of society, in a state of anarchy or immobility, is revolting and almost unbearable; it occasions them an intellectual shudder, as a thing that should not be; they feel an unconquerable desire to change it; to restore order; to introduce something general, regular and permanent, into the world which is placed before them."

—Guizot.

"When a man acquires a new truth—When his being in his own eyes has made an advance, has acquired a new gift, immediately there becomes joined to this acquirement the notion of a mission. He feels obliged, impelled, as it were by a secret interest, to extend, to carry out of himself the change; the melioration which has been accomplished within him."—Guizot.

"As opposed to passion, changefulness, or laborious exertion, repose is the especial and separating characteristic of the eternal mind and power; it is 'the I am' of the Creator opposed to the 'I become' of all creatures; it is the sign alike of the supreme knowledge which is incapable of surprise, the supreme power which is incapable of labor, the supreme volition which is incapable of change; it is the stillness of the beams of the eternal chambers laid upon the variable waters of ministering creatures."—Ruskin.

## RECEIVED.

MY LADY-HELP, AND WHAT SHE TAUGHT ME. By Mrs. Warren. One vol. 12mo, paper, pp. 132. Price, 50 cents. Boston: Loring, Publisher.

LETTERES SANS ADRESSE, sur l'Abolition du Servage en Russie. Par N. Tchernychevsky. Paper, pp. 81. Liege: J. Bossy, Rue du Vertbois, 50.

THE BATTLE FOR BREAD, OR JUSTICE THE FORLORN HOPE OF HUMANITY. By the Hermit of the Hills. Pamphlet: pp. 74. Pittsburgh: Dickson, McKelip and Co., Printers, 53 and 55 Ninth-St.

THE PRIMARY SYNOPSIS OF UNIVERSOLOGY AND ALWATO (*ahl-vah-to*). THE NEW SCIENTIFIC UNIVERSAL LANGUAGE. By Stephen Pearl Andrews.—"An effort is made, in the body of this work, to give a very incipient, inductive, and simple presentation of *Universology*, the newly discovered Science of the Universe." Complete in one volume. 12mo, pp. 240, cloth, \$1.50. New-York: Dion Thomas, 16 New Church-st.

THE DOCTOR'S PLOT EXPOSED; OR CIVIL, RELIGIOUS AND MEDICAL PERSECUTION. Is Massachusetts Ready? Being the report of the hearing granted by the Senate judiciary committee, on a proposed act No. 46, entitled, "An act to regulate the Practice of Medicine and Surgery in the State of Massachusetts." Pamphlet; pp. 63, Boston: Colby & Rich, No. 9 Montgomery Place.

EXAMEN DE QUELQUES QUESTIONS SOCIALES.—Publication du CERCLE D'EMULATION. SOMMAIRE: A l'œuvre tous!—La mission du XIX<sup>ème</sup> siècle. Le Paupérisme. De l'introduction des machines dans l'industrie. A propos de l'instruction obligatoire. Pamphlet; Bruxelles: Typographie de Désire Brismee, Rue des Alexiens, 13.

## ITEMS OF NEWS.

## HOME.

Oakey Hall is reported in London.

New-York is going to sell her lateral canals.

How a tweed-suit does wear. Wm. M. T. is not released yet.

The New Jersey Central is at last going to pay up its hungry workmen.

About \$130,000,000 in 5-20s have been redeemed since the sale of 4½ per cent. bonds began.

The Woman's Medical College of the New-York Infirmary, has just graduated twelve women doctors.

The Californians are making paper from the Cactus. It is strong, and the supply of material abundant.

The men who steal timber from the Government lands in Minnesota, are going to be hunted up and punished.

Judge Hilton says the Stewart Hotel for women will be open next Fall. It will have an independent water and gas supply.

The Connecticut Yankee is still the great inventor. There was a patent granted last year for every 730 inhabitants in that State.

The Senate has been discussing Civil Service rules. It is not proposed to make an office-holding class who will keep their places for life.

The Reading Railroad Company has given notice that after a certain date it will not employ any one belonging to the Brotherhood of Engineers.

That wholesale murder of Chinese workmen at Chico, California, is not at all popular on our side of the Continent. It was the work of a secret Trade-Union.

The Circuit Court of Richmond has just ordered the sale of the Chesapeake and Ohio Railroad. Moral: Don't make a railroad for yourself; wait and buy one at second hand.

The President has to employ six men to sort his mail matter, the greater part of which are applications for office. If he finds happiness in the mail-bags, he must be a very happy man.

See here, Boston, can't you put Wendell Phillips under bonds to keep the peace? He thinks he is under orders to make another Mountain Meadow affair of Hayes and his Cabinet.

Moral: If you want to have your children enjoy your property after you are gone, settle your own estate before you die. That will keep it from being eaten up by the lawyers' fees.

See how "the Conquering Hero comes." That was the style of Wade Hampton's journey to Washington. All we have to say is, "Don't bawl in the street when you are going to see a gentleman."

Dr. Buddington's church has decided by a vote of 155 to 60 to take no part in any council to which Plymouth Church is invited. Oh, what a bud that old Doctor is! and Beecher so popular, too.

We hear much about wrecks this spring. Our life-saving service seems to be very efficient. During the year ending June, 1876, there were 108 wrecks. In these, 751 lives were imperilled, and but 22 lost.

Give us a Southern Pacific Railroad and levee the Mississippi. That is what Mr. Henry Watterson is asking for the South. The South had better go to trotting round with a good lot of stuff to sell. That is what will do her good.

Connecticut has altered its marriage-law so as to put husband and wife on the same footing in respect to property. The husband, however, is made the bread-winner for the family, and at the death of the wife he is entitled to a life-interest in her estate.

The development of our native industry is having a great effect on the business of Great Britain and Switzerland. What the South needs is peace long enough to have a part in this development. Let them go to making cotton cloth and other Dixie notions.

Judge Lawrence, of Illinois; Gen. Hawley, of Connecticut; Mr. Harlan, of Kentucky; Mr. McVeagh, of Pennsylvania; and Ex-Governor Brown, of Tennessee, have been selected by the President for his Louisiana Commission. They are all well spoken of.

W. B. Smith, a member of the Charleston Chamber of Commerce, who accompanied Gov. Hampton to Washington, told the President that the Banking capital of his city is not more than one-fifth of what it was before the war. We do not dream how poor the South is.

When Wade Hampton and the President sat down to break bread and confer on the state of the South, the old abolition war-horses in Ohio and Boston, began to neigh in their stalls and kick. They could not stand any such millennium as that. There was too much peace and good-will for them.

There is a knot of hard heads in New York city who call themselves the Liberal Club. They are not often backward about discussing things high or low. A week or two ago Walt Whitman attended one of their meetings, and being importuned for a speech, he arose at last and doffing his hat

and showing his fine head, said smilingly, that he "must decline taking any other part than listener, as he knew nothing of the debate, and would not add to the misinformation."

A large dam at Staffordville, Conn., broke away on Tuesday, the 27th ult. while undergoing some repairs, and precipitated several hundred acres of water upon the factories and villages below. A very large amount of property was destroyed, but few or no lives were lost, as the people were warned to flee.

The people of Kingston, Ulster County, New York, are taking measures to celebrate the Centennial of the State Government on the 20th of July next. New York was the second State to abandon its old English Charter and make a constitution for itself. Rhode Island worried along under her old British charter until the Dorr Rebellion made an end of it, about 1842.

Oliver Johnson, the veteran editor and soldier of anti-slavery retired from the great world of journalism about a year ago and became the editor and proprietor of the *Orange Journal*, New Jersey, just to keep his faculties bright we suppose. He supports President Hayes, he opposes Garrison and calls Wendell Phillips a modern Shimei.

The President had Wade Hampton come to the White House and lunch with him, after that they talked over South Carolina affairs. Hampton only asks to have the United States troops withdrawn from the State House, so that he can send a constable to oust Chamberlain and take possession of the state-papers. He is the *de facto* Governor now, and takes all the taxes, pays all the bills, and has the true faith in himself.

## FOREIGN.

Turkey can't disarm; and Russia won't.

Russia has a terrible persistence in this Turkish matter.

The British Government is just about \$500,000 short this year.

Austria is preparing to send 220,000 men to the frontier. That looks warlike.

The Montenegrins still demand some cessions of territory before they will be peaceable.

The authorities of London have not lost faith in vaccination. They push the matter all the time.

Welch clergymen are not allowed to swear. One of them was fined the other day for using profane language.

The same old complaint of rapacious tax-gatherers come from Bosnia and Bulgaria. How long, Oh, how long?

The city of Odessa is protected by 200 large breech-loading guns and mortars, and by 700 torpedoes sunk in the approaches to the harbor.

The Pope has dangerous fainting spells. When he dies the election of his successor may divert attention awhile from the Eastern question.

There are thrifty German-speaking colonies in the French provinces of Algiers. They were settled from Alsace and Lorraine after the Franco-Prussian war.

Russian diplomacy begins to look a good deal more masterly than it did at the end of the conference. She is going to have that protocol any how. England has lost a point in the game.

The Catholic members of the French Parliament have asked what measures the Government have taken for the protection of the liberty of the Pope. "Oh, be still;" that is what the Duke de Decazes said. Italy is sleeping now.

Richard Grant White has been reading a study on "Troilus and Cressida" at the London University. He is our superintendent of the English language, and if you would let him he would send every verbal-tramp and bastard to the gibbet.

The missionaries in Burmah find themselves most successful among the Karens, a people numbering some 300,000. They have many traditions corresponding to our stories of the flood, the creation, the Garden of Eden, and Cain and Abel in the Bible.

You see England is a nation of shop-keepers, and she has a world of notions to sell. What she wants is an open market every-where. If Russia should get Turkey those Moslems would have to wear sheep-skin shirts with the wool on, for Russia is a hum-spun fellow and makes his own things.

Prof. Barff, Professor of chemistry at the Royal Academy, has discovered how to make iron vessels wholly safe from rust. He exposes them to superheated steam at a temperature from 500° to 1200°. This coats the iron with a film of black or magnetic oxide which adheres to the metal with a tenacity equal to the iron itself.

The treaty of Paris, made in 1856, let Turkey into the family of European nations, and guaranteed her against outside interference. This protocol which Russia is working so hard to get, allows her to make some reforms in Turkey under cover of the great powers; Turkey of course being willing. What Russia really wants is to have England let her make those reforms, Turkey willing or unwilling.

The British Parliament will not meet again till the 13th inst. There are 345 Tories in that body; 247 Liberals; and 59 Home-Rulers. These last are mostly from Ireland. Toryism is, for the most part, a real beefy, agricultural and intensely English thing. Liberalism comes from Scotland, and Wales and the great manufacturing towns of England. The University of London is Liberal while Oxford and Cambridge are Tory.

England has at last, it is believed, signed a protocol of some sort or other. Russia will disarm when she gets ready to. She is reported to have 1,000,000 men quite ready for the field, and is still thought to be on very good terms with Germany. England could not be very bluff in the face of all that. It is not best to hazard any opinions of the effect of this protocol. A little watching for the outcome will be much easier and wiser.

An Englishman does not need to go to a clergyman to be married. They have some quick ways over there. "The Registrar simply asks the man and woman by name if there is any legal impediment, and then asks each if he and she will take the other as husband, and wife; it requires that they say "no" to the impediment question and "yes" to the last, and by the utterance of these two words they are married. Two witnesses sign the certificate, the Registrar pockets a small fee, and the affair is over." Cheap and expeditious; but the bread-winning and children will require a great deal more time and cash than that.



## SOCIALISTIC NOTICES.

**The Co-operative Industrial Association of Virginia** is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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